

may perhaps justly hope to approach them himself, though it would be most extravagant to extend the same hope to all the persons to whom he may wish and try to impart the impulse. I specify the strictly personal attainments, *wisdom* and *excellence*, for the reason that, besides the difference, in probability of realization, between large schemes and hopes as indulged by a man for himself or entertained for others, there is a distinction to be made in respect to such as he might entertain only for himself. His extraordinary plans and expectations for himself might be of such a nature as to depend on other persons for their accomplishment, and might therefore be as extravagant as if other persons alone, persons in no degree at his command, had been their object. Or, on the contrary, they may be of a kind which shall not need the co-operation of other persons, and may be realized independently of their will. The design of acquiring immense riches, or becoming the commander of an army, or a person of high official importance in national affairs, must in its progress be dependent on other men in incalculably too many points and ways for a considerate man to presume that he shall be fortunate in them all. But the schemes of eminent personal improvement, depending comparatively little on the will, capacity, or conduct of other persons, are romantic only when there is some fatal intellectual or moral defect in the individual himself who has adopted them.